

The Review and Herald.

"Sanctify them through thy truth: thy word is truth."

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A Few Texts on Feeling.

THERE are some who say, not by words perhaps, but very plainly by their actions, that they will serve God, and attend to the duties of the Christian life, when they feel like it, and give over such worship and omit such duties when their feelings do not prompt them to do them. They thus put the effect in place of the cause, and make feeling instead of principle, or love, the spring of their obedience. We point such to the following texts for the consolation which the Scriptures offer for such a course.

Proverbs xxiv, 12: Shall not he [God] render to every man according to his feelings?

Matt. xvi, 27: For the Son of man shall come in the glory of his Father, with his angels; and then shall he reward every man according to his feelings.

2 Tim. iii, 17: That the man of God may be perfect, thoroughly furnished unto all good feelings.

Matt. xxi, 28: Son, go feel in my vineyard.

Phil. ii, 12: Feel out your own salvation with fear and trembling.

James ii, 14: What doth it profit, my brethren, though a man say he hath faith, and have not feelings? can faith save him?

Verse 17. Even so faith, if it have not feelings, is dead, being alone.

Verse 24. Ye see then how that by feelings a man is justified, and not by faith only.

2 Cor. v, 10: For we must all appear before the judgment seat of Christ, that every one may receive the things felt in his body, according to that he hath felt, whether it be good or bad.

Rev. xxii, 12: And behold I come quickly, and my reward is with me to give every man as his feelings shall be.

Rev. xx, 13: And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their feelings.

More passages might be adduced, but these are sufficient to show the tenor of the Scriptures in regard to feeling as an incentive to duty. If the reader will look out the references given, he will find them correct—all but the feeling. And when he sees that the Bible nowhere speaks thus about our feelings, but that it refers every time to our works, it may lead him to think that feelings are not entitled to the influence that he gives them; that regardless of his feelings, he should attend to his works, and slacken not his hand, in the discharge of his duty.

But feelings are not to be despised. It is not the object of these lines to convey that impression. We should feel over mistakes made, and sins committed, and feelings of joy and ecstasy are desirable as well as often profitable. But we are not to place these paramount to every thing else, so that we serve God when our feelings are up, and neglect him, when they are down. If we do our duty faithfully feelings will come in their own time and place. If we have good feelings, let us be thankful for them. If we have them not, let us serve God just the same, remembering that our reward is to be according to what we have done, not according to how we have felt.

Celebration at Battle Creek.

PEN pictures of scenes and events of real life are necessarily limited and imperfect. The feelings, the enjoyment, the impressions, attendant on pleasant occasions, find a poor medium through which to convey themselves to the outside world, in pen and ink or type and paper. To be appreciated they must be a part of a person's own experience. This is especially true of the good season enjoyed by the church at Battle Creek, Sabbath, April 29. The meeting was the second of the series of appointments lately given for

Calhoun County, and there were a good number of brethren in from surrounding towns, considering the unfavorable weather.

After a hymn of praise, appropriate for the Sabbath morning, Bro. White arose and remarked, in substance, that we had met to celebrate one of the grandest events known in our world's history—the rest of God after the six days' work of creation; an institution that had its origin in Eden, when man was in his primeval innocence, when the world fresh from the hand of its Maker, was pronounced good, when the morning stars sang together, and all the sons of God shouted for joy. But, he said, there was another institution co-eval with the Sabbath, originating at the same time and place, the institution of marriage. To the complete surprise of the congregation, he informed them that it was proposed also to celebrate that institution on this occasion. To do this he remarked that it would be necessary to call on Eld. Isaac D. Van Horn and sister Adelia P. Patten. The parties were thereupon joined together by Bro. W., in those holy bonds which God in the beginning ordained for the union of man and wife.

Thus were celebrated at once, both the institutions of the Sabbath and marriage, twin children of Eden, which, when Eden itself could no longer remain in this revolted world, but was translated to Heaven, God left upon earth, to mitigate somewhat the evils of the curse, and to bless mankind through all the checkered scenes of their fallen history.

The order of the meeting having been resumed by prayer and singing, Bro. W. spoke with much freedom from Psa. cxix, 9; "Wherewithal shall a young man cleanse his way? By taking heed thereto, according to thy word." We would that we could lay before the reader, a verbatim report of his discourse. As it is, we hesitate to do it the injustice that would necessarily attend any attempt to give a synopsis of it. Suffice it to say, that all the young should have heard it, especially those who by getting a little smattering of the sciences to which their parents had not access, imagine that that takes the place of the sterling common sense of older and wiser heads, and that they are thus qualified to manage the affairs of life, not only for themselves but for their parents also.

There is too much of that spirit with the rising generation which was manifested, as the report goes, by a certain Geo. Brown, who, when his father took him in as partner in his mercantile business, proposed that their sign should read, "Geo. Brown and Father!" More especially still, should Bro. W.'s remarks have been heard by those who, thinking, as above, that they are capable of managing their own affairs full as well, if not better than their parents, suffer themselves to manifest inconsiderate partialities for the opposite sex, and who before they have formed a character for themselves, or wrought out a foundation upon which they can start in life, recklessly presume to enter into a life-long union with the objects of their childish and shallow fancies. This course was shown to be in vivid contrast with those who on this occasion, had taken upon themselves the solemn obligations of married life, at the ripe ages of thirty-one and twenty-five, after having established a reputation that life with them is a success.

In the afternoon we listened to an excellent discourse from Elder Van Horn on the subject of faith and works. While multitudes can be found who are ready to plead for faith, not so many seem to understand the place that works are to occupy in our Christian life. He showed that the two are inseparable; that while without faith it is impossible to please God, without works faith is no faith; for it is dead being alone.

At the close of the meetings, the countenances of the congregation seemed to say,—nor were words wanting in many instances,—that the day and the meetings had been pleasant, profitable, and good.

FAITH knows no hardships; love yields to no pressure; for eternal truth is the foundation of the one, and the perpetual inspiration of the other. "He that believeth hath the witness in himself, 'God is Love.'"

And we know that all things work together for good, to them that love God. Rom. viii, 28.

Cleave to That Which is Good.

AMONG the many highly important instructions of the twelfth chapter of the epistle to the Romans, the apostle exhorts us to "cleave to that which is good." Or as the original literally signifies, be cemented or glued to that which is good. Hold it as the paramount object of life, to embrace those principles which lead to God, and which contribute most to our own happiness, and that of our fellow creatures.

As God surveyed the glorious works of creation when completed, he "saw every thing that he had made and behold it was very good." Gen. i, 31.

But sin and rebellion have marred all the noble works of creation, alienated man from the Creator, and disposed him to wander from God, the center and source of all goodness, wisdom, light, life and perfection.

Yet "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii, 16. "Behold," says John, "what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

All the sacrifices, sufferings, agonies, and the death of the compassionate Saviour; his intercessory work in the heavenly sanctuary; the ample provisions of the plan of salvation; the instructions of the sacred word of God; the melting, refining and elevating impressions of the Holy Spirit; the powerful appeals of the preached gospel; the uniting, saving influences of the gifts of the church, are all to bring back man from the thralldom of sin and the deplorable consequences of the fall, and to secure to him eternal life, beyond the reach of harm, in the kingdom of God.

"Oh! could I speak the matchless worth,—
Oh! could I sound the glories forth,
Which in my Saviour shine."

"Let love be without dissimulation. Abhor that which is evil; cleave to that which is good." It is said, of Jesus our pattern, that he "went about doing good." Acts x, 38.

The Scriptures abound with exhortations to the church to manifest the fruits of goodness. "Trust in the Lord, and do good, so shalt thou dwell in the land, and verily thou shalt be fed." Ps. xxxvii, 3.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." Matt. v, 16.

"Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate. Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. vi, 17-19.

"Having your conversation honest among the Gentiles; that whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of his visitation." 1 Pet. ii, 12.

Truly God has placed before man the highest possible motives to lead him to love and obey him, by doing those things which are good and acceptable in his sight. Let us then cleave to that which is good. "And let us consider one another to provoke unto love and good works." Heb. x, 24.

A. S. HUTCHINS.

Wisdom. No. 1.

WISDOM can not be bought with gold, nor overcome by eloquence, nor terrified by fear, but she speaks in tones of love to the meek, and instructs the teachable.

Wisdom is found by those who love her, and who with tears and prayers do diligently seek her: but the half-hearted do not get a glimpse of her.

She avoids the wicked, but is found of those who would peril their lives to find her.

The peace that wisdom gives, elevates, refines, and purifies the human character, gives quietness and assurance, and makes a cottage seem a palace.

Wisdom is chary of her words, select as to the com-